

PEOPLE'S PULPIT...



Sermon by
CHARLES T. RUSSELL
Pastor Brooklyn
Tabernacle.

PASTOR RUSSELL AT ROME

Addresses Large Audience, Under
Auspices of the International Bible
Students' Association, Using the Asso-
ciation's Interpreter—Reverent and
Close Attention Given.

Text: "I am not ashamed of the Gospel of Christ"
(Romans 1, 16).

Rome, May 1.—Pastor Russell of Brooklyn Tabernacle, New York, preached here today to a large and attentive audience. Speaking through an interpreter, he was heard by all. His address was delivered under the auspices of the INTERNATIONAL BIBLE STUDENTS' ASSOCIATION. A profound impression was evidently made, and Bible study surely received a considerable impetus. Many inclined to scoff at religion and the Bible, as interpreted in the past, said reverently, "If this be the 'Gospel of Christ,' it is worthy of all acceptance." The speaker said:

We, dear friends, are living in a day in which the leading minds of the world are rejecting the Bible and its message in all the great colleges of the world; yea, in the theological seminaries also, the Bible is classed as antique. Professed faith in the Bible, as the inspired Word of God, today calls forth sneers of ridicule and the comment that such believers are "unlearned." But, my hearers, I am before you today to contend that it is not the "Gospel of Christ" that is being rejected by the intelligence of the world, but another Gospel that came, not from Christ, neither from the Apostles, neither is it taught in the Bible. I am here to claim, and to endeavor to prove that the Bible is eminently logical, thoroughly reasonable, and that the message it bears to those who have "ears to hear," is the most wonderful message that could possibly be presented to human heads and hearts.

We are not here to claim a new revelation, making void the Word of God through Jesus and the Apostles; we are not here to twist and turn their words to make them appear to mean what they do not say. We are here to show that the Bible taken in its simplicity, and allowed to interpret itself, is the most wonderful book in the world, and that the Divine Plan of Salvation therein set forth is soul-satisfying and that the man of God may be led into every

have frequently rejected also the central truth, which that dogma, to a certain degree, misrepresented. Thus we are in the day of the rejection of the creeds by the people of all denominations, Catholic and Protestant, and equally we are in the day of Bible rejection, because it is assumed that the Bible, having been studied by the formulators of these creeds, must be in accord with these, and hence, must be responsible for the unreasonable teachings, and must be rejected when these are rejected.

Some of us ran away with the doctrine of "election," thinking it the whole Gospel of Christ; whereas, our fragment was incomplete, unsatisfactory, and misrepresented the Gospel, when taken alone. Others grasped the doctrine of "free grace," and ran away with that, claiming that it was the entire Gospel—ignoring the Scriptures which referred to "election," etc. These made a similar mistake, and similarly misrepresented the Gospel of Christ in its wholeness, its solidarity. Others grasped those Scriptures which assure us of a universal opportunity for salvation, and interpreted them to mean that all mankind will attain eternal salvation, regardless of their wills and co-operation. Others found difficulty in harmonizing the relationship between the heavenly Father, the heavenly Son, and the holy Spirit, and this contention led to Unitarianism on the one hand, and to Trinitarianism on the other. Others of us caught the doctrine of "baptism," and made of it the entire Gospel, and thus did violence to the lengths, and breadths, and heights, and depths of the true message, the true Gospel, of which St. Paul in our text declares that he was not ashamed.

Noting the logical mind of St. Paul, who can doubt that he would be ashamed, as we ourselves are, of the fragmentary presentations of the various creeds which more or less oppose and contradict each other? We may be sure that what the Apostle would endorse, as the "Gospel of Christ," we need not be ashamed of. Hence our determination should be to search the Scriptures, and to find that one reason-

centers in Jesus our Redeemer.

Theories of the "Dark Ages."

We are not here, my friends, to set forth any sectarian views of the Scriptures, nor to advocate a new theology. By no means; we have already too many theologies; we have already too many sects or divisions of Christ! We want no more! Christendom is awakening to the fact that the various conflicting creeds cast discredit on the Bible. The creeds of Christendom universally discredit each other by their interpretations, and universally they discredit the Bible, which would be surely a most ridiculous book. If it taught all the various conflicting dogmas.

However, I should not be misunderstood as making an attack upon any creed, or upon the adherents of any creed. Rather, I suggest that we may well look with sympathy upon all the various creeds and sects, realizing that God's people have been in Babylonish confusion for now many centuries. Did not the Apostle tell that a great falling away would come? (II Thessalonians II, 3.) Should we then be surprised if we find his words have come true, that for fifteen hundred years the Church of Christ has been deeply entangled with errors and superstitions, which make void the Gospel of Christ? Let us not then stop to find fault with our forefathers, and to upbraid them; let us rather, so far as possible, assume their honesty, their sincerity. Let us take the Bible standpoint, and realize that the difficulty has been the power of our Adversary, the Devil, and that he has deluded and ensnared, not only the heathen world, but to a considerable extent Christendom.

Mark St. Paul's words, "The god of this world hath blinded the minds of them which believe not, lest the glorious light of Divine goodness should shine into their hearts" (II Corinthians IV, 4). The infatuation is that our great Adversary, Satan, is interested in deceiving mankind, respecting the glorious character of our God, and his wonderful Plan of Salvation through Christ. Satan uses as his tools the very best of humanity that he can bring under his control, and nothing is more evident than that he has completely deluded the heathen world with what the Apostle terms, "doctrines of devils." Not only so, but to the extent that he was able to do so, he has evidently worked mischief with the various reformations and creeds of Christendom. Thank God that he did not gain entire control of any of these! Thank God that there is a center or nucleus of truth in each of these creeds, and around that kernel of truth, germinating power may be felt in every denomination, but the Adversary has wrapped these creeds with layer after layer of misrepresentation and misinterpretation.

In the light of our day, many are able to discern more clearly than did our forefathers, the monstrous and God-dishonoring fallacies of the creeds, and, aroused to disgust, they have rejected the irrational dogmas; but they

Things at Which We Gagged.

Men and women do not find it difficult to believe in a wise, just, loving and powerful Creator; just such a God our hearts and heads tell us we should expect; just such a God rational people find no difficulty in worshipping. Indeed, while some of us in the past may have believed in the "total depravity" of the race, may we not realize that notwithstanding the fall, there is still in the human mind and heart something which has "longings infinite," something which cries out for the living God, and which commands our reverence and worship, in proportion as he is recognized?

Spiritually we gagged at the suggestion that a God of all wisdom, love, justice and power ever created our race with the foreknowledge and foreordination that practically all of these thousands of millions must suffer either purgatorial torture for several centuries, as our Catholic friends present the matter, or at the still more irrational theory of us Protestants that eternal torture is to be the fate of all except the elect few, the saints, who now follow in the footsteps of Jesus—a course contrary to the world and all the tendencies of life around us. Well may we gag, and the sooner we reject and eject it's entire mass of un-Scriptural dogmas, the better. As a whole it comes to us from our honest, but unenlightened forefathers, who verily thought they did God service in torturing one another, even to the extent of burning one another at the stake, because of little differences along the lines of these "doctrines of devils" (I Timothy IV, 1).

The rich spiritual food and the strong faith, which we, dear friends, as Bible students, should desire and seek for, are to be found only in the Bible itself. We should not spurn suggestions from one another, but we should receive such suggestions tentatively, and the Word of God should be searched, so that our faith should not stand in the teachings of men, but in the power of God, as set forth in the Word of God. From this quarter only can we expect information respecting

The "Gospel of Christ,"

of which St. Paul was not ashamed. That Gospel has two distinct features. Primarily it relates to the world of mankind, and instead of telling us that either centuries of purgatorial suffering, or an eternity of torture awaits the world, its message is that, in God's due time, a great blessing awaits the world through the glorified Christ, and as a result of the sacrifice which he finished at Calvary.

This great blessing will not be universal salvation, but it will be a universal opportunity for salvation. It will not be a salvation in ignorance and heathen superstition, but a salvation from such conditions, with full opportunity to return to the image and likeness of God, lost in Adam, and redeemed by our Savior. This is the

same Gospel that was heralded by the angels on the night of our Lord's birth in the words, "Behold we bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David a Savior [Life-Giver], which is Christ the Lord" (Luke II, 10). This version of the Gospel, a good message, and for all mankind, corresponds exactly with the first statement of the Gospel made by God to Father Abraham, saying: "In thy Seed shall all the families of the earth be blessed" (Gen. XII, 2, 3).

Nor should this surprise us—that a loving and gracious Creator, who knew the end from the beginning, created the human race with the full foreknowledge that Father Adam would be disobedient, and that his life would be forfeited, and that all his children would share in his mental, moral, and physical decline, even unto death! Why should it seem strange that this God, this All-Wise Creator should plan an opportunity for the complete recovery from the effects of sin and death for all mankind? Why have we allowed our minds to refuse the message sent to us through the angels respecting the "good tidings of great joy to all people"? Why have we allowed the Adversary to make us think for one moment that our God, instead of being gracious, loving, and kind, and helpful to his creatures, has, on the contrary, made provision for their eternal misery? Why have we allowed ourselves to believe from this standpoint that our Creator was the greatest demon of all demons—not only that he has power, but that he chooses to use that power for the eternal torture of his creatures, who were not even given a choice as respects their creation?

Ah, my dear friends, with tears and in sack-cloth, we should confess to our blindness in the past respecting the true character of God. Humbly should we beg forgiveness for having misrepresented the Holy One of Israel. But he knows that we did this in ignorance, and he is both gracious and generous to forgive us our trespasses, and cleanse us from all iniquity according to his gracious arrangement for which centers in Christ Jesus our Lord.

Why the Long Delay?

Some, perhaps, would answer, Surely, if the "Cross of Christ" means the blessing of all the families of the earth, the fact would have been demonstrated somehow during the nineteen centuries since. The fact that only a comparatively small number have accepted Christ and been blessed is therefore the ground for the belief that God is merely seeking out of the world an "elect," "little flock." Surely, if he had been seeking to convert the world, he could and would have made much more progress in that direction than has been made, in all this

whatever. The same God delayed in sending his Son, delayed the sacrifice of Calvary for more than four thousand years after sin had entered the world. And yet, according to the Scriptures, the merit of the sacrifice of Christ, is not merely intended to bring blessing to those who have lived since Calvary, but also to all nations, kindreds, peoples and tongues from the day of Adam to the end of the Age.

According to the Scriptures, the death sentence was pronounced against Father Adam, and all of his children have shared in the blighting effect of that sentence through heredity. Not only has our race been growing weaker, mentally, morally, and physically, but by the thousands of millions, they have dropped into the tomb, the great prison-house of death, from which there is no escape, except by and through the Son of God. His sacrifice for the sins of the whole world secures to him the right to the control of Adam and his race. This control, the Scriptures assure us, Christ will assume and exercise during his Millennial reign. During that thousand years all the families of the earth will be blessed, as promised.

Meantime, in the grave (sheol, hades, the hell of the Bible, where the "dead know not anything," they merely wait, or as the Scriptures declare, they "sleep in the dust of the earth." The Redeemer's authority over them is beautifully symbolized in his own words, "I am he that was dead, and behold, I am alive forevermore, and have the keys of death and of the grave" (Revelation I, 18). He will exercise his keys of authority and deliver all of the prisoners from the power of the tomb, and additionally from all the weaknesses and imperfections incidental to the sentence. He will bring the willing and obedient back to full human perfection, and to all that was lost in Adam and redeemed by Jesus. This, we declare, according to the Scriptures, is the Gospel in its primary sense—a message of "good tidings of great joy which shall be unto all people," that in the "Seed of Abraham," all the families of the earth shall be blessed—not only the living at the time of the establishment of the Kingdom, but all that are in their graves who shall come forth, "every man in his own order."

As I beheld in your city the great amphitheater which once witnessed the terrible sufferings of some of God's faithful ones in the past; and again, as I viewed the room once used as a torture-chamber, in the days of the Inquisition, I said, Thank God for the blessings of light and liberty, which belong to our day, and yet I reflected that even though they be different in form, there must needs be "fiery trials" for every true child of God, for this is the will of God that all should be thoroughly tested, as respects reverence, loyalty, and devotion to principle, that they may be counted worthy of a share with Immanuel in the glories of his Empire.

HE FAVORS JOHNSON

CUNYUS PLACES PROHIBITION
CAUSE ABOVE PERSONAL AMBITION—FAVORS CONE JOHNSON
FOR GOVERNOR.

The following, from Hon. F. M. Cunyus, withdrawing from the race for governor, was received by the Galveston News Wednesday:

McKinney, Texas, May 3, 1910.—To the Public: When I entered this race for governor it was my intention to stay in the race until the end of the campaign, thinking, however, that prohibition would not be the paramount issue. Now, since Sterling P. Strong has resigned his position with the Anti-Saloon League to aid the Hon. Cone Johnson and the other leaders have virtually indorsed his candidacy, I deem it just and right that the other prohibition candidates withdraw from this race and leave the field clear for Cone Johnson. I feel no fear of winning this fight if I would continue in the race and spend the required money, but I am willing to sacrifice my personal ambitions for the good of this great state, and I realize if three pros stay in the race it means defeat for the prohibition cause, and I this day withdraw from the race for governor and cancel my speaking dates. Thanking my friends for their loyalty, I am,

Very truly,
F. M. Cunyus.

WHAT JOHNSON SAID

Rev. Gambrell Gives Out the Cone Johnson Letter Written in Answer to One Written Him.

Rev. J. B. Gambrell has made public the Cone Johnson letter, which is as follows:

"April 30, 1910.—Rev. J. B. Gambrell and Rev. G. C. Rankin, Dallas, Texas: Dear Sirs—I have received your letter of the 15th inst., in which you express apprehension that the cause of prohibition will suffer in the event the race for governor continues."

My answer to you is that I am not a candidate for governor, and I am not a member of a committee of prohibitionists to be fairly selected. I hold that he is unworthy of leadership in the present crusade against the saloon power and its selfish allies who would not, if need be, take his place in the ranks as a common soldier for our cause; and I have no ambition for the office that I would not cheerfully sacrifice to free Texas of the domination and blight of the liquor traffic. As you may know, after announcing my candidacy and before beginning my formal campaign I was approached by some of the leaders of prohibition, and to them I stated that I was perfectly willing to subordinate my desire to be governor to see prohibition win, and that if the prohibitionists could unite on a leader who was stronger and more available than myself I would not only yield to him, but give him my support. And even yet if it could be shown by a feasible and fair plan devised and carried out by the real prohibitionists of Texas that some one other than myself should be their leader, I would readily take my place in the ranks. But let me suggest whether to now announce a proposed arrangement such as you suggest, which would certainly put an element of uncertainty into the situation, would not only serve to confuse and scatter all our forces and afford the enemy and the other candidates the opportunity to reap an advantage. I feel after visiting a large part of the state and keeping a steady eye on the situation there is no occasion for great alarm on our part just now. Our forces are no more divided than those of the other side, and events indicate there will be still greater division in their ranks. Probably a few weeks will clear up our situation and point out to us the course which we ought to pursue; at least I believe so.

"I could and would sacrifice myself, but I cannot sacrifice at the decision of a committee the faith and support of the thousands who have committed themselves to me and who believe that in my election lies the only hope for prohibition in this campaign. I have uttered no word, have taken no position and have made no promise that gives any comfort to the whisky power, while all the others have made some concession which does lend comfort to that element. I am standing four square. I have gone up and down the state smiling, with all my power, the enemy of manhood and good government. To this cause I have consecrated all my abilities. I have dealt not only with the political phase of the situation, but have devoted much of my time in my speeches to

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"I am much pleased, to be able to write and thank you for what Cardui has done for me," writes Mrs. Sarah J. Gilliland, of Siler City, N. C.

"Last February, I had the Grippe, which left me in bad shape. Before that, I had been bothered with female trouble, for ten years, and nothing seemed to cure it.

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Think of the thousands of ladies whom Cardui has helped! What could possibly prevent it from helping you?

Remember you cannot get the benefit of the Cardui ingredients in any other medicine, for they are not for sale in any drug store except in the Cardui bottle. Try Cardui.

Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent free.

a defense of the principles, and have carried and will continue to carry the full doctrine of our cause to every part of Texas which I can reach. I have met the people and have clasped hands with them, and I know their sentiments and hopes. They are generously and unselfishly following my lead, my candidacy is steadily growing in favor and in force, and I am confident that I will carry their cause to victory.

"I recognize each of you as a veteran who has declared your willingness to subordinate all other things in this campaign to the paramount one of prohibition, and I heartily commend your desire to unite our forces. With best wishes for each of you, I remain, yours,
Cone Johnson."

LITTLE LOCAL FACTS.

Buy Your Suit From Flanagan.

Follow the footsteps to the Lyric Friday night.

Barbecued Meats at Boyd's Market, Phone 463. 2-4t

wagons. 4-6-1m

Canvas Gloves, 3 pairs for 25c, at The Fair. 30-6t

Don't forget the popular price high-class show at the Lyric. 30-6t

Jas. F. Brook, architect and engineer. Room 25, Link Building. 5-3t

Hair Nets and Turbans, all colors, 15 cents at The Fair. 30-6t

Try our Hamburger Steak. Boyd's Market, Phone 463. 2-6t

See Ellen Hughes, the tiny maid of honor, Lilliputian Wedding, city hall, May 10. 5-1t

Hear Trice's Orchestra in high-class musical selections at the Lyric Friday night.

We pay the big price for second-hand furniture, Dobbs Furniture Company. 4-3-4t

Hear John C. Cohen sing "Girlie, Remember Me," at the Lyric Theatre Friday night.

Mound City Faunts may cost a trifle more, but—! Stillman Hdw. & Gro. Co. 11-27-52t

WANTED—Good milch cow for her feed and keep. Apply to A. A. Forbes, N. Sycamore, or phone 758. 5-3t

Be sure and get a piece of the wed-

ding cake to be cut at the Lilliputian Wedding, city hall, May 10. 1t

We pay the big price for second-hand furniture, Dobbs Furniture Company. 4-3-4t

The Ladies' Auxiliary of the B. of L. F. & E. will have charge of the Lyric Theatre Friday night.

See the little bride throw the bouquet at the Lilliputian Wedding, city hall, Tuesday evening, May 10. 1t

The Champion Ice Cream Freezers, \$1.45, the cheapest, the quickest and the most economical, at The Fair. 6t

You will certainly laugh when you see the ladies' nail-driving contest at the Lyric Friday night.

Helen Maier will play a piano solo at the Lilliputian Wedding, city hall, Tuesday evening, May 10. 1t

LOST—Watch chain and Masonic charm. Return to S. L. Couch, 103 Rampart street. Reward. 5-3t

There will be another free band concert in front of the Lyric by the Woodmen Band Friday night.

Have no automobile. Order your roast in the evening, or early in the morning, or don't kick. Davis' Meat Market. 3-12-1f

Wedding, city hall, Tuesday evening, May 10. 1t

FOR SALE ON SOUTH SIDE—New 6 room cottage and 2-story residence; gas, electric lights and sewerage connections. Phone 754. 5-3t

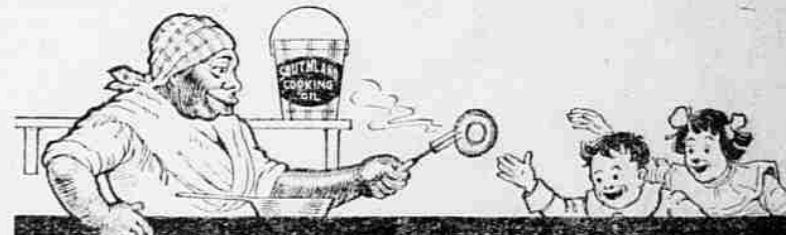
See the beautiful prize in McKinney show window for the lady who will drive the nail the straightest at the Lyric Friday night.

I am now looking for grounds, where you at the Fair horse "broke" and galled have your for particulars, Hillary H. Padoz me 4-29-1f

We use only first-class varnish on repair work. Old furniture made to look like new; also exchange new furniture for old. Wyatt, McInnis & Denby. 4-29-1f

Mrs. E. L. Crater wishes to announce to the people that she will give the best meals you can get in Palestine for 25c per meal, or \$20.00 per month. Your patronage will be appreciated. 125 May street. 4-1m

William Hamilton, the Saturday Evening Post Boy, wants your order for the Post every week. Phone 472 and he will do the rest. 22-1f



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